

*The Catholic Church cleared from the  
Charge of Corruption and Novelty.*

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A

1608/1035

# SERMON

Occasioned by the late

## LECTURE

AGAINST

## POPERY

AT

*SALTERS-HALL;*

With a short REVIEW of the Design of it.

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*..... Such are false Apostles, deceitful Workers,  
transforming themselves into the Apostles of CHRIST.  
2 Corinth. xi. 13.*

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By the late Reverend

Mr *JOHN GUNSTON.*

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LONDON:

Printed in the Year MDCCXXXVI

[ Price Six-pence. ]

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Charge of Corruptions and Heresy.

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# THE P R E F A C E.

**T**HE deceased Author, after the publication of the Sermons against the Religion, nicknamed Popery, preached at Salters-Hall, observing (a) That the generality of well meaning Protestants are actually imposed on by false representations of our doctrines and practice, and that the late famous Sermons have not given the Public a true account of what they term Popery, thought that those prejudices and horrors, which they had unjustly conceived against it, ought in charity and justice to be removed. This prompted him to make some answer to them; and as to the manner, he determined to write the same number of Sermons that they had done, and on the very same Texts, with an opinion that he could not do better than shew how vain is their pretence (b) of having renounced the hidden things of dishonesty, and not walking in craftiness, whilst they handle the word of God deceitfully. He takes notice, (c) That the Preachers have dressed up our Religion in a ridiculous or frightful manner; with a view of rendring it contemptible or terrible to those who will take their word for the matter. The design of his Discourses therefore was to strip the Catholic Religion of this fantastical disguise, and expose it naked to the eyes of mankind. And his Caution of offending a mild Government, under which we live secure and peaceable, induced

(a) Page 15.

(b) Mr Barker's Sermon, page 8.

(c) Page 15.



him to make this apology for it, in which he speaks the sense of the generality, and I hope of all Catholics. viz. (d) I presume that an undertaking of this kind can be offensive to none who love Truth, from whatever quarter it may come; and shall take much more care not to fly in the face of the Established Church than those good Protestant Teachers have done. The justice of this reflection on the Dissenters, how severe soever it may seem, will plainly appear, when it is considered, (e) that the Church of England meets with no better treatment from their hands than Popery, and (f) how freely they charge that very Church with the Spirit of Popery and Persecution. — The Sermon, now published, is the only one the author lived to finish; but we have this consolation for the loss of his intended performance, that there is no argument in the whole Lecture but what has been sufficiently answered already, in almost every (g) Book on the subject in question; and it is even allowing them too much weight to publish any answer to them at all.

(d) Page 15. (e) Page 17. (f) Page 19.  
(g) The True Church of Christ shewed by concurrent Testimonies of Scripture and Primitive Tradition, 2 Vols 8vo, will sufficiently justify this assertion.

The Reader is desired to correct with his Pen the following Errors of the Press.

Page 4. Line 22. for St Matthew xviii, 19, 20. Read St Matthew xxviii, 19, 20. *ibid.* l. 26. for I am with you to the End of the World. I am with you always, even to the End of the World. p. 10. last line. for Sefs vii. Can. ii. read Sefs. vii. Can. xi.







2 Corinth. xi. 3.

*But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.*

**T**HE Apostle St Paul having been informed by his Disciple *Timothy*, that certain false Teachers had disturbed the peace of the Church of *Corinth*, by their pretence to superior gifts and qualifications, which amused and deceived several well meaning Persons, wrote this Second Epistle to that Church and all the faithful in *Achaia*, principally with a view of shewing the evil, the diabolical Tendency of such a Schismatical opposition, and justifying his own conduct and ministry. The false Virtues of those new Apostles are here placed in their proper light; and the disinterested Simplicity of a true Minister of the Gospel is gloriously exemplified in the doctrine and behavior of this great Apostle of the Gentiles. While those pretenders to the Apostolical Character are full of sollicitude for their own glory, St Paul knew no other passions but love for his flock, and a holy concern for their spiritual welfare, which he expresses in the tenderest and most endearing Terms.

*I am jealous over you, says he, with godly jealousy; or, as the Original may be more properly rendered, with a Jealousy of God; that is, such a jealousy as has no other object but your Salvation, and the Glory of God, exclusive of all considerations of my own interest or temporal advantage. But as all jealousy implies an apprehension that the person beloved and exposed to artful and strong temptations may be corrupted, the Apostle expresses his fear for the Corinthians in the words of my Text. I fear, &c. It is the old pretence of Schismatical preachers that they found Religion corrupted, and in great need of Reformation; a pretence that has given being to all separations from the Catholic Church from the beginning of Christianity to this day. Pride, Disobedience, and an affectation of Novelty, have been the parents of that numerous brood of Heresies which has infested the Christian world through all ages, and corrupted the Simplicity of the Gospel. If the new Doctors could point out a surer way to Salvation than what has been preached by the one, holy Catholic Church, or oblige the world with a more sublime set of doctrines than those contained in the faith once delivered to the Saints, and preserved by the successors of the Apostles, they might challenge our attention, and would deserve our thanks. If, says St Paul, in the words immediately following my Text, he that cometh preacheth another JESUS whom we have not preached, or if Ye receive another Spirit, which ye have not received, or another Gospel, which ye have not accepted, ye might well bear with him. " Christianity, says a late (a) Preacher, is " plain and simple, and no impure mixtures are " to be made or allowed with it: no Jewish " observances, no human inventions. To this*

(a) Mr Barker's Sermon, Pag. 8



" singly,

“ singly, without addition or alteration, should  
 “ Christians stick and adhere, keeping to the  
 “ Truth as it is in JESUS, and preserving the  
 “ simplicity of the Gospel, not mingling it with  
 “ any thing that is false and foreign to it, not con-  
 “ cealing any part of it, or mixing any falshood  
 “ with it, or wresting and perverting the true  
 “ sense and meaning of it to serve our own ends,  
 “ the lusts of others, or any worldly purpose  
 “ whatever.” Thus far I heartily agree with that  
 Gentleman; and will venture to say that had this  
 excellent rule been always strictly observed by  
 such as pretend to the appellation of Christians,  
 the Unity of the Church would have been preserved  
 inviolable, and neither the Sermons preached at  
*Salter's-Hall*, nor these would have appeared in  
 the world. But as the Doctrine of the Catholic,  
 nick-named the Popish, Religion, is boldly  
 charged with deviating from the simplicity here  
 recommended, and represented as *the great corrup-  
 tion of Christianity*, I can no longer forbear offering  
 something in it's Defence; and hope to make it  
 appear, in the Course of these Sermons, that it is  
 neither (b) *fully beard*, nor *fairly charged*, how  
 solemnly soever these modern Doctors may pretend  
 to condemn it. I shall endeavour to make it evi-  
 dent that (c) *We have renounced the hidden things of  
 dishonesty, not walking in craftiness, nor bandling the  
 word of God deceitfully, but by manifestation of  
 the Truth, commending our selves to every man's  
 conscience in the sight of GOD.* 2 Cor. iv. 2. I  
 shall therefore at present shew,

I. That the Charge of Corruption and Apostacy  
 can with no colour of Reason or Honesty be

(b) *Barker's* Serm. pag. 1.  
 the Protestants, *ibid* Pag. 3.

(c) This Text is applied to



imputed to the Church in Communion with the See of *Rome*.

II. That this Charge is neither fairly laid, nor tolerably supported by the Adversaries of the said Church.

I. If it be made appear from the Holy Scripture, that JESUS CHRIST promised to be with some one visible Church till the time of his second coming; if it can be shewn that this promise was not *conditional*, but *absolute*, and extended to an Exemption from all Errors in Faith and Doctrine; and that the Church now in Communion with the See of *Rome*, is that one visible Church thus favoured and secured, it must follow that the accusation here brought against her is *false, groundless, rash, and injurious*; for I hope no Christian will presume to say that the promises of JESUS CHRIST are ineffectual, or that he did not perform whatever he engaged to do for his Church.

That JESUS CHRIST has promised his perpetual assistance to some one visible Church is plain from *St Matthew xviii. 19, 20. Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever, I have commanded you; and lo, I am with you to the end of the world.* This Text seems too evident to want a Comment. Two things are here promised; that the Church of Christ on Earth shall be always visible; and that Christ will assist and direct it to the End of the world. It is observable that this gracious promise is subjoined to his commission of *teaching and baptizing*, which manifestly implies an assurance of this assistance as long as the ministerial functions are performed in the Church by the Successors of the Apostles. Agreeably to this,  
the

the Church of England, in her XIXth Article, says, *The visible Church of Christ is a congregation of Faithful men, in the which the pure word of GOD is preached, and the Sacraments are duly ministred, according to Christ's Ordinance, in all those things that of necessity are requisite to the same.*

I could here urge the authority of several of the most considerable Divines of the established Church for the perpetual visibility of the Church; but as I imagine the opinion of the first Reformers may weigh more with some Protestants, I chuse to confine my self at present to the sentiments of Calvin and his Successor Beza on this point. The former has these very remarkable words: (d) *We must hold, that there never was a time from the beginning of the world, in which GOD had not his Church; and also that there never will be a time, to the end of the world, in which he will not have one . . . . which he has testified by sure promises; such as, Psal. lxxxviii. 4, 5. — cxxxi. 13. Jer. xxxi. 36.* The latter says; (e) *Since Christ's kingdom is perpetual, it is necessary that there should always be some, who acknowledge him for their King. Therefore there was always some Church, from the beginning of the world . . . . And for the same reasons we must necessarily acknowledge this Church will be perpetual, though Satan employs all his force to destroy it. As the words last quoted seem to allude to our Saviour's*

(d) Statuendum est, nullum fuisse ab orbe condito tempus, quo Ecclesiam suam Dominus non habuerit; nullum etiam fore, ad consummationem seculi, quo non sit habiturus . . . . quod certis promissionibus testatum fecit; quales sunt istae, Psal. lxxxviii. 4, 5. — cxxxi. 13, &c. *Institut.* Lib. iv. Cap. 1. §. 13. (e) Cum perpetuum sit regnum Jesu Christi, necesse est aliquos semper existere, qui eum pro Rege agnoscant. Itaque ab initio mundi, aliqua semper fuit Ecclesia . . . . Et habet Ecclesiam, ut eisdem de causis perpetuam fore constiteret; quamvis nihil non molitur Satan, ut illam evertat. *Confess. Christi. Fidei,* Cap. 5. §. 1.

promise

promise that *the gates of Hell shall not prevail against the Church*, *Mat. xvi. 18.* I should be here naturally led to consider that Text, in conjunction with the promise of JESUS CHRIST already produced, as decisive of the Authority and Infallibility of the visible Church of Christ, considered under the Character of a Guide in Religious Controversies. But as this will be the subject of another discourse, I choose to wave that question; as also my proofs that the true visible Church of Christ subsists only in one Communion, which shall be offered and explained in my next sermon. It will be sufficient to add in this place, that the promise, under consideration, concerning the perpetual visibility of the Church is not, as some have pretended, *conditional*, but *absolute*, and that for a plain Reason; *viz.* When obedience is part of the promise made, no Condition is implied. Thus, *Psal. lxxii. 5.* it is promised, *They shall fear thee as long as the sun and moon endure, throughout all generations:* and it is generally agreed, that the Reign of Christ over his Church is here represented under the Emblem of *Solomon*. The eleventh verse of the same Psalm seems naturally applicable to the *Messiah* alone. *All kings shall fall down before him; all nations shall serve him.* The same may be said of the 17th, *His name shall endure for ever . . . . all nations shall call him blessed.*

We have seen, however, that some of the most violent of our capital adversaries have acknowledged a Church of Christ on earth always visible. This must be the true Church, that Church which acknowledges Christ for their King, as *Bernard* expresses it; and the very supposition of the Church in Communion with the See of *Rome* apostatizing from the Faith, implies a Confession that it was once a pure and orthodox Church. Now, before that Charge can be exhibited against her, we must



must know from what *visible Congregation of men*, in which the pure word of GOD was preached and the Sacraments were duly ministred, this Church did depart. It is certain that the two great Apostles of the glorious Reformation could find no such congregation; and were vigorously opposed by both the Latin and Greek Church. (f) Luther expressly owns that at first he was alone. And (g) Calvin declares that He and his followers were forced to break off Communion with the whole world. I leave all men who have any sense of Religion, or the Nature of Schism and Heresy, (for I hope these are not empty words) to judge what Character suits such bold adventurers, as profess to separate from, and reform the Faith of the whole visible Church. We all know what such persons were called in former Ages. But we are fallen into one, in which private judgment is allowed to multiply Religions at pleasure; and I pray God this licentiousness doth not in time produce it's natural effect, and introduce Infidelity and Atheism. I have, with the utmost concern, already observed that *Arianism*, *Socinianism*, and *Deism*, receive very good quarter among us: that great numbers are grown so *preposterously polite*, as to be ashamed of no set of Principles or Doctrines but those maintained and taught by their *stupid, doating, priest-ridden* Forefathers. God only knows how far this *fashionable Evil* will be carried; or what punishments and judgments it may draw from his justice on the offenders. For our own part, we are contented to be ridiculed for adhering to the doctrine of the *one, holy Catholic Church*; and hope we shall never suffer our selves to be laughed out of the Veneration due to divine Revelation,

(f) Preface to his works: and Preface, *De inuicenda Misiā privata*. (g) Epist. 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

and the Decisions of a Church which more than pretends to the Title by which it stands distinguished.

Let us now see how well the Charge brought against us is supported by men, who value themselves on being *Consistent Protestants*; which was the second thing I proposed to inquire into.

II. The impeachment is drawn up in very strong and odious terms; and if it can be made out, I own I shall for the future entertain a very different Idea of my Religion from what I have hitherto done. But I hope to shew the matter is far otherwise; and that the whole is raised on *mistakes and misrepresentations*; I had almost added *Calumnies*. This impeachment is reduced to four articles; (b) 1. *Many Doctrines of Popery are false and absurd.* 2. *Popish Worship is idolatrous.* 3. *Many practices, it recommends, are impious and wicked.* 4. *The spirit of Popery is cruel.*

Under the first of these articles it is kindly owned that (i) *there are some common Christian principles in which Protestants and Papists both agree, &c.* But then it is roundly asserted, that *Popery corrupts, so as well nigh to destroy some of them; and adds many others, which are both false, absurd, and dangerous.* Of this sort are the Authority of the Church in determining the Canon of Scripture, and fixing the Sense of it: the Doctrine of Merit, Indulgences, Absolution, and the Seven Sacraments; with a long &c. Under the (k) second the Church of Rome is arraigned for the veneration of Saints, which is termed Idolatry. Under the third head, it is roundly asserted that (l) *Papists break the Commandments of GOD, and teach*

(b) Mr. Barker's Sermon, pag. 10. (i) *Ibid.* pag. 10.  
(k) *ibid.* p. 12, (l) *ibid.* p. 14, &c.

*me to do.* But how doth this appear? Why, *they own a Head of the Church*, who can, they say, *dispense with several Commands of Christ*. I imagine my self no Novice in the Religion which I profess, and have taken some pains to know all it teaches; but never heard of this extensive dispensing power till now. Here *Bellarmin* is quoted as saying, (m) *it may be affirmed in a good sense, that Christ has given Peter power to make that to be sin, which is no sin; and that to be no sin, which is sin.* Whatever *Bellarmin*, or any private person, may say or think, this is far from being the doctrine of the Church in any tolerable sense; and therefore ought not in justice to be attributed to her. Nor am I obliged to believe, or ever was taught, (n) *that the Pope, or the Church, can absolve men from the most solemn vows, oaths, and contracts; and dispense above and against Law; because the Pope's and God's tribunals are but one.* I grant it probable that some warm-headed flatterer of the Court of Rome may have said somewhat as extravagant as this; but it is by no means the Language of the Church; and I could produce several Catholic Divines, who call this an impious Doctrine.

The Papists are farther charged with (o) *granting Licences to commit sin.* This has been frequently asserted; but no such grant ever was yet, or can be produced. Yes, (p) *Mr. Rivet*, it seems, saw a Book at Paris, printed in 1500, cum Privilegio, where are taxed at a certain rate all Absolutions in the Church of Rome, for all sorts of sins. The Title of it is *Taxa Camerae Apostolicae*. If Absolution is there taxed at a certain price, and the penance due to sins remitted at a rate scandalous easy to the offender, it is directly contrary to the Doctrine or

(m) *Ibid.* p. 15.(n) *Ibid.*(o) *Ibid.*(p) *Ibid.*



Discipline of the Church; and consequently, the mention of this Book can serve the purpose of no fair, honest, or even sensible Reasoner. The Council of Trent, *Seff. XXI. Cap. ix.* expressly orders that those who publish Indulgences shall do it without fee or reward; *nullâ prorsus mercede acceptâ.* And the same Council recommends (q) *moderation in granting them, according to the antient and approved custom in the Church; lest Ecclesiastical Discipline be enervated by too great Easiness.*

It will not be easy for a common Reader to understand what is meant by a late popular Preacher, when he says that (r) *the Doctrines of Intention, Attrition, transferring of Merit, Absolution, and Purgatory tend to license wickedness.* I solemnly profess I know not what he means by *transferring merit*; nor have I ever been taught that the Merit, as it is called, of one creature can be useful to another. I may venture to defy any man to shew that this, or any thing like it, is the Doctrine of the Catholic Church. *The Doctrine of Intention* is in some measure a school question, and therefore ought not to be brought into the present argument; if there is any such thing in the Lecture under Consideration. All that the Church teacheth on that head is, (s) that the Intention of the Minister is requisite to the validity of the Sacraments. But, whether this must necessarily be expressed in every part of the function, or whether it be not sufficiently implied in, and inseparable from, a serious exterior action in the Execution of the ministry, is the point disputed among the schoolmen, and among

(q) In his concedendis moderationem, juxta veterem & probatam in Ecclesiâ consuetudinem, adhiberi cupit; ne nimia facilitate ecclesiastica enervetur disciplina. *Seff. XXV. Decret. de Indulgentiis.* (r) Mr Barker's Sermon pag. 16. (s) *Conc. Trid. Seff. VII. Can. ii.*

them only. We shall see in some future discourses how the other articles of Impeachment are made good against the Church in Communion with the See of Rome.

But, fourthly, we are told that (t) *the spirit of Popery is tyrannical, domineering, and cruel. The Papists, if we may believe the good Dissenting Declaimer; (u) impose their Errors and Conceits, bind them on men's Consciences, and require an implicit faith and blind Obedience.* Pursuant to this sight, *the poor deluded people (x) are to believe whether they do or no; and must understand with their understanding, and contrary to their own.* This is indeed very extraordinary; and could the proposition be proved, the dispute would certainly be at an End. But it happens very unluckily that Catholics are not used to this sort of dissimulation: they have never been directed to say they believe what they do not believe, or to understand with the understanding of others. They are ready to give an account of the hope which is in them, and to prove their submission to the Church's Decisions reasonable. But as this Sermon is professedly designed only to give the well disposed audience the surface of what is here in derision termed *Popery*; I shall reserve my observations on the several points, till I come to consider the particular subjects handled by the zealous opposers of what they would have us believe they think to be our doctrine.

Here I might have concluded my discourse, had not the Gentleman, who opened the late Lecture, condescended to let the public know

(t) *Mr Barker's Sermon* pag. 16. (u) *Ibid.* (x) *Ibid.*

what he conceived, or professed to be the reason for him and his Brethren preaching against *Popery* at that Time.

It would easily have been granted, without the expence of almost two pages to prove it, that (y) it is the duty of Christian Ministers to give their flock good advice and faithful warning. But all mankind will not be complaisant enough to these Preachers to allow them a Title to that venerable Character. However they have undertaken to teach a set of people; and however different in opinion one from another, they appear unanimous in their opposition to *Popery*, and expressing their abhorrence of it, (z) *wherever they discern it*; for it seems, according to them, it is not confined to the Church in Communion with the See of *Rome*.

Here I beg leave to bestow a few Remarks on the Historical part of the discourse pronounced and penned by the leader of this little company of *Protestant Confessors*. (a) "Charles the Second, " if he had any Religion, was a Papist," says he. I know not what privilege this Gentleman has to deliver himself in so positive a manner on that head. It is certain that Prince openly and constantly professed himself a member of the Church of *England*, as by Law established, during the whole course of his reign; and I will not injure his memory so far, as to suppose his inward sentiments and belief contradictory to his outward profession. It is indeed as well known that he embraced the Religion, here called *Popery*, on his Death-bed; but that doth not justify the assertion before us. It can never be forgotten, as

(y) *Ibid.* pag. 19.

(z) Mr Candler's Sermon, page, 50.

(a) Mr Barker's Sermon, page 21, 22.



long as the History of his reign is preserved, that he shewed himself as zealous a Protestant, and as great an Enemy to *Papists* and *Popery*, as *Dates* and his admirers could wish.

Well, but his Brother and Successor openly professed that religion; and published (b) "two Declarations for Liberty of Conscience, against Law, and for the sake of *Papists* only." It is somewhat odd that a man cannot advance one short proposition, but half of it must be notoriously false. That King *James II* did grant Liberty of Conscience is certain; but that this was done in favour of *Papists* only, is far from being so; and I am persuaded, that on consulting the Annals of those times it will appear that the Protestant Dissenters shared that liberty with pleasure; and as some say, (c) they themselves put the King on obliging the Bishops to publish it in their Churches.

But this illegal and arbitrary reign was soon ended; the Protestant Religion and the Liberties of England, were rescued by the Prince of *Orange*, (d) "who brought *Salvation* with him." The term here employed has by long Custom been made to express a benefit of another and infinitely more extensive nature; so that had a Catholic chanced to make use of it in speaking of any temporal deliverance, I am apt to suspect he would have been accused of the highest impiety, in profanely bestowing the Title of a *Saviour* on a mortal man. How that immortal *Hero* (e) "humbled the power of *France*," I never read. That was effected in the following

(b) *Ibid.* pag. 22. (c) See *F. Orleans's Hist.* of the Revolutions of *England*. (d) Mr *Barker's* Sermon, pag. 22.

(e) *Ibid.*

reign; of which no good is to be said, for reasons very obvious. Some parts of that reign were not over favourable to the Dissenters, and therefore must be branded with infamy. (f)  
 "What followed upon the Death of the brave King *William*; who pursued his scheme in the following reign, and who eclipsed the glory of his Successor, and led us far back into great danger of Popery and Slavery; you all know," says a *worthy* preacher to his audience. Is not this in plain *English*, as much as to say, the nation must be in great danger of *Popery* and *Slavery* from an administration, which is not disposed to grant all the Dissenters demands; or to insinuate that the Queen had formed a design of introducing the *Pretender*?

(g) "It is indeed, adds he, one artifice of Popery to try by any means to make us careless, or indifferent at least, what Religion our Prince is of: and something of this sort has of late been hinted in that pestilent paper called the *Craftsman*." Since I find it not below the dignity of a Sermon to take notice of our weekly Retailers of Politics, I am to observe, in my turn, that it is one artifice of some loyal Protestant writers to try to make us careless, or indifferent at least, whether the Prince has any Religion or no, provided he is not a *Papist*; and that something of this sort has more than once been hinted, in that very learned and pious Paper called the *London Journal*.

These judicious Remarks are followed by a high encomium on the *English* writers against *Popery*. I do not desire to deprive those Gentlemen of any part of the honour due to them.

(f) *Ibid.* page. 23.

(g) *Ibid.* page. 24.

on account of their Zeal and Learning; but am not surpris'd, as the Preacher seems to be, (b) "that those men did not write that Religion quite out of the World."

But to return to the Enquiry propos'd, viz. On what motives these Lectures were lately opened and carried on. We are assur'd that (i) great pains are taken to reconcile Protestants to Popery, and take off those prejudices and horrors, they have been wont to conceive against it. "That the Papists roundly deny the just charges laid against Popery: tell people it is now a quite different thing from what it was formerly" (k) "that the Priests tell people that Salvation out of their Church is impossible: and boldly undertake for the Salvation of such as become converts to them, believing and doing as they appoint and require."

In answer to this, I will venture to say that those prejudices and horrors, if unjustly conceived, ought in Charity and Justice to be removed; that the generality of well meaning Protestants are actually imposed on by false representations of our Doctrines and Practice; and that the late famous Sermons have not given the Public a true account of what they term Popery. The Preachers have dress'd up our religion in a ridiculous or frightful manner; with a view of rendering it contemptible or terrible to those who will take their word for the matter. The design of my discourses therefore is to strip the Catholic Religion of this fantastical disguise, and expose it naked to the Eyes of mankind. I presume that an undertaking of this kind can be offensive to none who love Truth, from whatever quarter it may come; and

(b) *Ibid.* page 25.

(i) Page 26.

(k) *Ibid.* page 27.



shall take much more care not to fly in the face of the Established Church, than those good Protestant Teachers have done.

But what, in the name of *common honesty*, can be meant by saying that *Papists* tell the people their Religion is a quite different thing from what it was? They do, indeed, and that with great Truth and Justice, declare it is very different from what it is made to appear in the controversial writings of their adversaries. But, are so far from denying it the same in it self as it always was, that they are of opinion that nothing can so effectually recommend it, as shewing it to have been in all ages uniformly and invariably the same, while all who have separated from it, have differed one from another, and from themselves too at different times. As for their saying that Salvation out of their Church is impossible; what they mean by such an expression amounts only to this: We have no assurance that Salvation can be gained in a *wilful and obstinate* separation from the Communion of the one, holy Catholic Church. If we prove that appellation due to the Church now in communion with the See of *Rome*, the consequence is plain. Thus too, if any of them talk of undertaking for the Salvation of their converts; it is owned that this assurance is clogged with a condition; viz. that *of believing and doing what they appoint and require*. Where is the great confidence or extravagance of this? Will not any serious Protestant assure one, whom he endeavours to gain to his persuasion, that his Salvation will be safe if he believes and practises whatever is proposed and prescribed by his Church? If he would not do this, he would soon find his attempts vain; for who in his senses would quit a Communion, in which he had been taught his  
Salvation

Salvation was secure on certain Terms, for one where he can receive no such assurance?

These and other such *pernicious absurdities*, however, have roused the zeal of our Protestant Dissenters. But what must the world think of their *Sincerity*, *Civility*, and *Charity*, if it can be made evidently appear, that *Party-Interest* had no small share in the matter: that the Church of *England* meets with no better treatment from their hands than *Popery*; and that the most *bigotted Papist* never expressed himself with less tenderness, or more warmth, against Protestants of any denomination, than these Preachers have against their supposed *mistaken* and *deluded Brethren the Catholics*.

It has long been a standing maxim in this nation to admit none into offices of Trust, who do not qualify themselves by conforming to the Church of *England*, at least so far as to receive the Communion in that Church; and whatever Liberties have been allowed the Dissenters, whatever interest they have had at Court, or in the great Council of the Kingdom, they have never been able to remove this *mortifying* obstacle. The *Test Act* still opposes their grasping ambition; and they are still obliged to remain unexposed to those temptations, which attend the possession of Power. We all know what steps have been lately taken, what Consultations have been held, for removing this Barrier; and they have constantly been answered, this is not a *proper time* for giving them the desired satisfaction.

One of their Preachers is very strong and particular on this subject. (l) "If, says he, "Popery be really increasing, and if even "the Prelates of the Establishment are sensible "of it; methinks, they should be sensible of "the Necessity of a stronger Union among "Protestants, and rendered willing by the "sense of their own danger to take away "every occasion that may divide or discontent "them." That the Dissenters of all denominations should be *discontented* is not at all strange, and it is more than probable they will never be satisfied till they have no more to ask or desire. But what is the reason of their present discontent? The same *modest* Teacher shall tell you. (m) "As a lover of Liberty, says "he, I think that every time is improper to "lay hardships on faithful subjects, or continue "them when laid." And yet he had very civilly said in the same Page, that he did not pretend to direct those worthy Gentlemen, who are in the direction of our affairs. As this Gentleman has an excellent knack at thinking, he farther thinks that (n) "all who value the "Protestant Cause, must be ready to do "JUSTICE to their Protestant Brethren, and "thus render them intirely easy." Perhaps the Administration is of opinion that making them *intirely easy* may be not only extremely difficult, but likewise dangerous. But certainly it is very *impolitic*, not to say *rude*, to demand that as a debt of JUSTICE, which they have been so long soliciting as a *favour*; and indirectly to impeach those, who have the

(l) Mr Chandler's Sermon, pag. 54. 55.

(n) *Ibid.*

(m) Pag. 55.



direction of our affairs, of indifference to the Protestant Cause, merely because *they* are not admitted to a Share of it. Would not any good Christian rest satisfied with the Liberty of worshipping God in his own way, without the least restraint on his person or Properties? Doth the Spirit of Christianity inspire these Complaints? Or rather, is not a very different Spirit at the bottom of the affair? (o) "But," adds he, if this very Alarm is made the "reason of refusing them this JUSTICE, "thoughtful men will be too ready to suspect, "that it is only a POLITICAL FETCH, to "keep those silent, who have so long had "reason to complain, and to prevent their "application for the recovery of those rights "which they have *so justly deserved*, by their "readiness to save even the Established Church "in the time of her danger."

If I am not strangely mistaken, this Gentleman has let us into the whole Secret of the matter. It is evident from this, that the late Lecture against *Popery* was really a POLITICAL FETCH for affrighting the Administration into a speedy compliance with certain Demands; for it is but too well known, how active the Dissenters have at all Times been in securing the Established Church. I very much doubt they will receive but little thanks for this unparallel'd generosity; when it is considered how freely they charge that very Church with the Spirit of *Popery* and *Persecution*.

(p) "Protestant Dissenters, we are told, "are too jealous of their Liberties ever to be "brought to sacrifice them to the proud claims

(o) *Ibid.*

(p) *Ibid.* page 50.

" of ambitious Priests." This indeed is not  
 so clear as the following *devout* Exhortation.  
 " (g) Go on, beloved in the Lord, and hold  
 " your steadfastness to the End. Know your  
 " principles ; and continue CONSISTENT  
 " PROTESTANTS. Let the spirit of Popery  
 " be your abhorrence, *wherever you discern it*.  
 " Maintain the Liberty of your own consciences,  
 " and allow to every one the Rights of private  
 " judgment. *Authority* and blind Submission  
 " are the foundation and very Essence of  
 " Popery. . . . . Whoever they are, that  
 " plead for this authority over the Consciences  
 " of others, and inculcate a blind submission  
 " to the Priest, as the Duty of the Christian  
 " People ; they are, whatever Disguises they  
 " may wear, Enemies to the Protestant Reli-  
 " gion, and avow the most dangerous Prin-  
 " ciples of Popery." This is the common  
 language of our Protestant Dissenters, both  
 from their Pulpits, and in common conver-  
 sation. If these words are not manifestly  
 levelled at the Church established by *Authority*,  
 I own my self at a loss to find any meaning in  
 them ; and the bare insinuation of *Popery*  
 appearing in *disguise*, leaves us no Room for  
 conjecture on this occasion. Add to all this,  
 that the passages lately quoted, with several  
 others I could produce, imply a complaint of  
 something like Persecution. I shall finish  
 this article, with one more. (r) " My notion  
 " of persecution is this, says one of the  
 " Preachers against *Popery* ; when a man is  
 " hurt in any of his Civil Rights, without  
 " any Civil forfeiture or crime, merely on

(g) *Ibid.*

(r) Dr Grosvenor's Sermon, pag. 8. 9.

" account

" account of the Faith he believes, and the  
 " Worship he practises, &c." Now as it is well  
 known that the Dissenters take this to be their  
 own case; the Consequence is easy and natural.

(s) Two of the aforesaid Preachers are very  
 much out of humour with the *English* Episcopal  
 Church, for deriving her Orders from the  
 Church of *Rome*. I should not have troubled  
 you with any quotations from them on this  
 head, had I not found one of them expressing  
 himself in a manner, which equally shews his  
*modesty* and *politeness*. (t) " Could the Popes  
 " of *Rome*, says he, prove their succession  
 " from the Apostles; yet if they have departed  
 " from the Apostolical Faith, they are not  
 " Christian Bishops; and therefore their Ordi-  
 " nations are no more valid, than if they  
 " proceeded from an *Indian* Brachman, or a  
 " *Mabometan* Dervise."

Lastly, the Church of *England* is accused of  
 speaking too favourably of Papists. One of  
 the Preachers has observed that (u) " it is one  
 " Note that the Church of *Rome* can be no  
 " true Church, because she hath no Charity;  
 " but curses and anathematizes, and damns all  
 " who will not submit to her usurpations."  
 And yet this same Gentleman is highly dis-  
 pleased at those (x) who freely allow that  
 " men may be saved within the pale of the  
 " Church of *Rome*, according to the Terms  
 " of the Gospel Covenant." He explains  
 himself sufficiently a few pages farther. (y)  
 " How God will deal with those who, in the  
 " *Romish* Church, are invincibly ignorant of

(s) Mr Candler and Mr Neal.

Sermon, pag. 36.

(u) *Ibid* pag. 52.

(t) Mr Candler's

(x) *Ibid*. pag. 44.

(y) *Ibid*. pag. 48.



“ the Christian Faith I will not determine. I  
 “ am far from absolutely excluding them from  
 “ all share in his tender mercies.” One would  
 be apt to imagine he designed to soften what  
 he had said before, but he will not let us go  
 away with that mistake; for in the very same  
 page this *thinking* Gentleman tells his people,  
 “ he thinks he must leave the Papists in the  
 “ same state as *Jews, Mahometans, and Pagans,*  
 “ to the uncovenanted mercies of God.”

I shall conclude these quotations with one from  
 a celebrated Preacher, who thus advises his  
 audience. (2) “ Do not, says he, flatter any  
 “ of that Church by allowing that Salvation  
 “ is to be had any farther than as they *believe*  
 “ and *obey* the Scripture.” Here is a plain  
 insinuation, that *Catholics*, generally speaking,  
 neither *believe* nor *obey* the Sacred Oracles. This  
*Calumny* shall be fully confuted, when I come  
 to speak of *Scripture* and *Tradition*. In the  
 mean time, I solemnly profess, in the name of  
 the Church thus ill-treated, that I firmly believe  
 and humbly receive all the Scriptures of the Old  
 and New Testament, as the undoubted word of  
 God: that I do, and ever will, obey all the  
 Precepts there delivered, with a mind *uncontaminated*  
*from the simplicity which is in Christ.*

May the Spirit of Peace and Union make all,  
 who profess themselves *Christians*, to be of one  
 Heart and of one Mind; and may the Almighty  
 call in those *Sheep*, which are not yet of this *Sheep-*  
*fold*; that there be one *Sheep-fold* and one *Shepherd.*

A M E N.

(3) Dr Wright's Sermon, pag. 50.

F I N I S.

**Lately Published,**

*(By the same Author)*

**T**HE two Conferences, held on *Febr. 7,*  
and 13, 1734-5, at the *Bell Tavern* in  
*Nicholas-lane*, between two Romish Priests,  
Dr *Crow* Rector of *Bishopsgate*, and Dr *Hunt*  
and Mr *Chandler*, Dissenting Divines, **TRULY**  
**STATED**; with some Additions and Supple-  
mental Remarks on a late printed Account of  
the said Conferences.

*Semper ego auditor tantum? nunquamne reponam,  
Vexatus toties?*

**JUVENAL.**

Early History

(By the same Author)

THE two Conferences, held on Feb. 7, and 13, 1734, at the Bill Tavern in Scotland-street, between two Romish Priests, Dr. George Rector of Brompton, and Dr. James and Mr. Cornhill, Dissenting Divines, truly stated; with some Additions and Suppliments, Remarks on a late printed Account of the said Conferences.

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